

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Tta Seen,*[1] *telka*[w] (*she-that-afar-it*[w]/*those*[w]) (*are*) The Qur'an's *Aya'to*[w](*statements*)and a book manifester.	طسٓ تِلۡكَ ءَايَٰتُ ٱلۡقُرۡءَانِ وَكِتَابٖ مُّبِينٍ ١
2. A divine-guidance[x] and a *bushra*[w] (*pleasing-tiding*)[w2] for the believers.	هُدٗى وَبُشۡرَىٰ لِلۡمُؤۡمِنِينَ ٢
3. Who[r] *youqeymona*[3] (*they*[z] *uphold/sustain the prescribed obligations of*)the Prayer[w] and *youatona*(*they*[z] *produce and fulfill the obligations of*) the *Zakata*[w4] (*prescribed percentage of personal possessions*)[w] and they(*are*) by the Hereafter[w] they(*are*) *youqenoona*(*they believe with certitude*).	ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ٣
4. Verily who[r] not believe they[z] by the Hereafter[w] We adorned for them their works; so they addle.	إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ زَيَّنَّا لَهُمۡ أَعۡمَٰلَهُمۡ فَهُمۡ يَعۡمَهُونَ ٤
5. Those, who[r] (*are*) for them (*is*) ill-the torment and they (*are*) in the Hereafter[w] they (*are*) the most-losers.	أُوْلَٰٓئِكَ ٱلَّذِينَ لَهُمۡ سُوٓءُ ٱلۡعَذَابِ وَهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡأَخۡسَرُونَ ٥
6. And verily you[g] surely *tolaqqa* (*forgather/receive*) The Qur'an from *ladon*[5] (*directly and possessively*) *Hakeemen*[6] (*infinite hekmah*[7] *Possessor*), Omniscient.	وَإِنَّكَ لَتُلَقَّى ٱلۡقُرۡءَانَ مِن لَّدُنۡ حَكِيمٍ عَلِيمٍ ٦
7. *Edh* (*when/since*) said *Mosa* (*Moses*) for his family[w]: verily I sensed/perceived a fire[w]; shall *aa'tee*([*I*] *bring-/come to*) you[b] from it[w] by a tiding or *aa'tee* you[b] by a torch brand, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *tassttaloona* (*you*[z] *seek its warmth*).	إِذۡ قَالَ مُوسَىٰ لِأَهۡلِهِۦٓ إِنِّيٓ ءَانَسۡتُ نَارٗا سَـَٔاتِيكُم مِّنۡهَا بِخَبَرٍ أَوۡ ءَاتِيكُم بِشِهَابٖ قَبَسٖ لَّعَلَّكُمۡ تَصۡطَلُونَ ٧
8. So *lamma* (*when/whence*) [*he*] came (*to*) it[w] [*he*] (*had been*) called: that (*had been*) blessed Whom[8] (*is*) in The Fire[w] and whomever (*is*) around it[w]; and *subhana*[9] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah, the worlds' Lord.	فَلَمَّا جَآءَهَا نُودِيَ أَن بُورِكَ مَن فِي ٱلنَّارِ وَمَنۡ حَوۡلَهَا وَسُبۡحَٰنَ ٱللَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٨

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[1] See the *Lexicon* attached to this *Translation* for commentary on this!

[2] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر \يُبَشِّر\مُبَشِّرٌ!

[3] The word "يقيمُونَ" is rooted in "أقامَ" =upheld! *linguistically* "أأقامَ" means:
"أدام، بمعنى أبقى أو استمرّ على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا".
So, "يقيمُونَ" means they: (1) *Uphold the prescribed obligations* the Prayer! (2) *Called or upped to perform* the Prayer itself. Note: *Prayer* and *how* (it[w]) *to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only uphold and follow, i.. perform, and maintain* it[w]!

[4] See the *Lexicon* attached to this *Translation* for what exactly are the *Zakah* and its *implications*!

[5] The word "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer *spatially* and more specific! So, "*directly and possessively*" seems to indicate such closeness! See اللسان!

[6] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"

[7] See the *Lexicon* attached to this *Translation* for "*hekma*!"

[8] The pronoun "Whom" is capitalized here as a sign of respect and magnanimity for "Whom" is in The Fire and *had already been blessed* by Allah, i.e. *Allah's Authority/Illumination*, as says it Ibn Abbas! See القرطبي!

[9] The word "*subhana*"= "سبحان" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبخانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

9. O, *Mosa* (*Moses*): verily it[x10] I am Allah, The Mighty, The *Hakeemo*[11] (*infinite hekmah*[12] *Possessor*).	يَـٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾
10. And let-throw [*you* s] your t staff w; then *lamma* (*when/whence*) [*he*] saw it w shaking, as it w (*were*) a *jannon* (*young-snake*) w[13] [*he*] diverged reversely and not steps-retraced [*he*][14]; O, *Mosa* (*Moses*), let-not fear [*you* s]; verily I not fear *ladayya*[15] (*directly at My presence*) the *mursaloona* (*sent-messengers*).	وَأَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَـٰمُوسَىٰ لَا تَخَفْ إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ ﴿١٠﴾
11. Except whom p [*he*] wronged[16]; afterwards [*he*] interchanged *husnan* (*ultimate meritorious deed*) after an ill, then verily I am *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ ﴿١١﴾
12. And let-enter [*you* s] your t hand w into your t (*garment's*) bosom [*it* w] egresses white, of other than an ill; in a nine *Aya'ten* w (*miracles/signs/proofs*) to Pharaoh and his people; verily they were people *fa'seeqeena* (*rebels: vis-à-vis Allah's command*).	وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ فِى تِسْعِ ءَايَـٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ إِنَّهُمْ كَانُوا۟ قَوْمًا فَـٰسِقِينَ ﴿١٢﴾
13. Then *lamma* (*when/whence*) came w (*to*) them Our *Aya'to* w (*miracles/signs/proofs*) [discernment-enabler w] said they z: this (*is*) a magic manifester.	فَلَمَّا جَآءَتْهُمْ ءَايَـٰتُنَا مُبْصِرَةً قَالُوا۟ هَـٰذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾
14. And rejected they z by it w and *istay'qanat'ha*[17] (*affirmably ascertained it* w) themselves w unjustly and arrogantly; so let-look [*you* s] how [was][x18] the corrupters' consequence w.	وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾
15. And *laqad* (*verily, already and affirmatively*) *aa'tatna* (*We accorded*) *Dawooda* (*David*) and *Solaymana* (*Solomon*) knowledge; and both said: the praise (*is*) for Allah, Who preferred/favored us over many of His *eba'de* (*worshippers/submitters/slaves*) the believers.	وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَـٰنَ عِلْمًا وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ ﴿١٥﴾
16. And inherited *Solaymano* (*Solomon*) *Dawooda* (*David*) and said [*he*]: O, you the mankind, we (*had been*) taught the birds' speech[19] and *oteyna* (*we* (*had been accorded*) of every-thing; verily this surely it x (*is*) the munificence the manifester.	وَوَرِثَ سُلَيْمَـٰنُ دَاوُۥدَ وَقَالَ يَـٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ إِنَّ هَـٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ ﴿١٦﴾
17. And (*had been*) thronged for *Solaymana* (*Solomon*) his soldiers of the Jinn and the humankind and the birds, so they *youza'ona* (*were being arrayed*).	وَحُشِرَ لِسُلَيْمَـٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾
18. Until *edha* (*if/whereas*) *ataw* x (*they* z *arrived at and passed*	حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ

[10] The pronoun "هـ" in "إنّه" refers to "حقيقة الأمر أو الشأن,"= "*The fact of the matter*," *or* "*the truth of the situation*!" See القرطبي!
[11] See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم!"
[12] See the *Lexicon* attached to this *Translation* for "*hekma*!"
[13] The word "*jann*"= "جان" has several meanings: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon!
[14] The word "يعقّب" means steps-retrace!" In this case, he steps-retraced not his own steps, in his flight!
[15] The word "لدى" in "لَدَيّ" from "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer spatially and more specific*! So, "*directly at* My *presence*" seems to *indicate such closeness*! See اللسان!
[16] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"
[17] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!
[18] The word "كان" perhaps refers to "واقع، أو حال، أو مآل" the corrupters! So it is in masculine!
[19] The word "منطق" has *multiple* meanings, such as "النطق بالكلام" that is the *speech* or the language, or "the logic" or "the speech's logic!" See اللسان!

by)^{x} on the ants' valley said an ant^{w}: O, you the ants let-enter you^{z} your^{n} dwellings; (*lest*) not destroy^{w} you^{ym} *Solaymano* (*Solomon*) and his soldiers while not perceive they.	قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ١٨
19. So [*he*] smiled laughingly of its^{w} say and said [*he*]: my Lord *aw'ze'aney* (*let-dispose me* [*You*^{s}]) to thank Your^{t} boon^{w}[20] which^{u} *an'ama*[21] (*had graced bounteously and ennoblingly the most desirable and delighting boons*) You^{g} on me and on my both begetters (*parents*) and that [*I*] work righteously (*which*) [*You*^{s}] delight [it^{x}]; and let-admit me [*You*^{s}] by Your^{t} mercy^{w} in Your^{t} *eba'de* (*worshippers/submitters/slaves*) the *ssa'le-heena* (*righteous-people*).	فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ ١٩
20. And *tafaqqada* ([*he*] *inspected/roll-called*) the birds; then said [*he*]: what (*is*) for me not [*I*] see the hoopoe; or [was] [*he/it*^{x}] of the absentees.	وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا لِىَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ ٢٠
21. Surely assuredly[22] [*I*] (*shall*) torture/torment him a severe torture/torment or surely assuredly [*I*] (*shall*) slaughter him or surely assuredly [*he*] (*shall*) come (*to*) me by a proof manifester.	لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ ٢١
22. Then *makatha*[23] (*stayed/tarried* [*he*]) other than afar then said [*he*]: I encompassed by what not [*you*^{s}] encompassed by it^{x}; and I came (*to*) you^{g} from *Saba'en* (*Sheba*) by a *naba'en*[24] (*piece-of-significant-and-availing-news*) *yaqeenen* (*absolutely certain*).	فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ٢٢
23. Verily I found a woman reigning (*over*) them; and *oteyat* (*had been accorded-she*^{y}) of every-thing; and for her (*is*) a great *Arshe*^{x}[25] (*Throne* of *Kingship*)^{x}.	إِنِّى وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَىْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ٢٣
24. I found her and her people kowtowing they^{z} for the sun^{w} of lesser than/without Allah; and adorned for them the Satan their works; so [*he*] repelled them *a'n* (*off*) the path; so not they *yahtadoona* (*find and accept the divine-guidance they*^{x}).	وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ٢٤
25. That not kowtow they^{z} for Allah, Who *youkhrejo* ([*He*] *emerges/produces*) the occult[26] in the Heavens^{w} and the Earth^{w} and knows [*He*] what you^{z} conceal	أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ

[20] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[21] The word "أنعم" in "أنعمت" denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*! There is *no* English word to express all the various ideas denoted by "أنعم!" So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*!

[22] The "ل" in "لأعذبنه," "لأذبحنه," and "ليأتيني" are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*"

[23] This [*he*] and the second [*he*] refer to the hoopoe!

[24] See the *Lexicon* attached to this *Translation* for "*naba'a*!"

[25] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

[26] The word "*occult*"= "خبء" is *subjective, masculine, singular noun* meaning: *that which is hidden*! The "*occult*" of the *Heavens* is the *rain* and the "*occult*" of the *Earth* is the *sprout*!

and what you[z] disclose.	وَيَعۡلَمُ مَا تُخۡفُونَ وَمَا تُعۡلِنُونَ ﴿٢٥﴾
26. Allah, no an *elaha* (*a deity*) except Him, Lord (*of*) The *Arshe*[27] (*Throne* of *Kingship*), The Great.	ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ ۩ ﴿٢٦﴾
27. Said [*he*]: we shall look, whether *ssadaqata* (*you*[h] *always-enforced-the-truth*) or you[h] were of the liars.	۞ قَالَ سَنَنظُرُ أَصَدَقۡتَ أَمۡ كُنتَ مِنَ ٱلۡكَٰذِبِينَ ﴿٢٧﴾
28. Let-go [*you*[s]] by my letter, this; then let-cast it[x] [*you*[s]] to them; afterwards let-divert [*you*[s]] *a'n* (*off*) them; then let-look [*you*[s]] what (*would*) return they[z].	ٱذۡهَب بِّكِتَٰبِي هَٰذَا فَأَلۡقِهۡ إِلَيۡهِمۡ ثُمَّ تَوَلَّ عَنۡهُمۡ فَٱنظُرۡ مَاذَا يَرۡجِعُونَ ﴿٢٨﴾
29. Said-she[y]: O, you the chiefs; verily I (*had been*) cast to me a letter-*kareemon*[28] (*bounty-giver and ennobler*).	قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ إِنِّيٓ أُلۡقِيَ إِلَيَّ كِتَٰبٞ كَرِيمٌ ﴿٢٩﴾
30. Verily it[x] (*is*) from *Solaymana* (*Solomon*) and verily it[x] (*is*): by Allah's name *Ar-Rahma'ne Ar-Raheeme* (*the multitudinous mercy Giver*).	إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾
31. That let-not heighten you[z] on me and *ee'toney* (*let-come you*[z] *to me*) *Muslemeena* (*you*[z]*: submitters/peacefully succumbing*).	أَلَّا تَعۡلُواْ عَلَيَّ وَأۡتُونِي مُسۡلِمِينَ ﴿٣١﴾
32. Said she[y]: O, you the chiefs *aftoney* (*let-you*[z] *situationally fittingly and wisely opine me*) in my matter; I was not a [cutter][29] (*of*) a matter until you[z] witness.	قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَفۡتُونِي فِيٓ أَمۡرِي مَا كُنتُ قَاطِعَةً أَمۡرًا حَتَّىٰ تَشۡهَدُونِ ﴿٣٢﴾
33. Said they[z]: we (*are*) a strength possessors and possessors (*of*) *ba'asen* (*bravery and warfare*) severe; and the command (*is*) to you[y]; so let-look you[y] what command you[y].	قَالُواْ نَحۡنُ أُوْلُواْ قُوَّةٖ وَأُوْلُواْ بَأۡسٖ شَدِيدٖ وَٱلۡأَمۡرُ إِلَيۡكِ فَٱنظُرِي مَاذَا تَأۡمُرِينَ ﴿٣٣﴾
34. Said she[y]: verily, the kings if entered they[z] a village[w] they[z] corrupted it[w] and they[z] made lords[w30] (*of*) its[w] folk *athellatan*[31] (*they who are humbled and subdued*); and like *tha'leka* (*he-that-afar-it/that*) they[z] do.	قَالَتۡ إِنَّ ٱلۡمُلُوكَ إِذَا دَخَلُواْ قَرۡيَةً أَفۡسَدُوهَا وَجَعَلُوٓاْ أَعِزَّةَ أَهۡلِهَآ أَذِلَّةٗۚ وَكَذَٰلِكَ يَفۡعَلُونَ ﴿٣٤﴾
35. And verily I am a sender-she[y32] to them by a gift; then a looker-she[y] [*I am*] by what returns the *mursaloona* (*sent-messengers*).	وَإِنِّي مُرۡسِلَةٌ إِلَيۡهِم بِهَدِيَّةٖ فَنَاظِرَةُۢ بِمَ يَرۡجِعُ ٱلۡمُرۡسَلُونَ ﴿٣٥﴾
36. Then *lamma* (*when/whence*) came (*to*) *Solaymana* (*Solomon*) said [*he*]: do you[z] supply me by a possession; So what *aa'taney* (*accorded me*) Allah (*is*) *khayron* (*superior/worthier*) than what *aa'takum* ([*He*] *accorded you*[b]); rather you[f] (*are*) by your[n] gift rejoice you[z].	فَلَمَّا جَآءَ سُلَيۡمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٖ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيۡرٞ مِّمَّآ ءَاتَىٰكُمۚ بَلۡ أَنتُم بِهَدِيَّتِكُمۡ تَفۡرَحُونَ ﴿٣٦﴾
37. Let-return [*you*[s]] to them; then, surely we assuredly[33] *na'atee*[x] (*produce/present* [*we*])[x] them by soldiers not	ٱرۡجِعۡ إِلَيۡهِمۡ فَلَنَأۡتِيَنَّهُم بِجُنُودٖ لَّا

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27 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

28 The word "*kareem*"="كريم" is a *subjective*, *singular*, *masculine noun*! It has *no exact* English equivalent, as explained at length in the *Introduction* to this *Translation*! In summarily: *bounty-giver ennobler and of multiple uses/effects*!

29 The expression "قاطعة أمرا"= "*cutter (of) a matter*" is an Arabic *tongue expression* meaning "*resolutely deciding the matter*!"

30 The word "أعزّاء," translated as "*lords*!" The word "lord" has many meanings, but one, according to *Merriam Webster's Unabridged Dictionary*, is: "*one having power and authority over others*!"

31 The word "*athellatan*" is *plural, masculine, subjective noun*, meaning: *they who are humbled and subdued*!

32 Since the *sender* is the *queen*, so in Arabic is a "*sender-she*, *y*" *per se*, so there is the "هـ التأنيث" in sender!

33 The "ل" in "لنخرجنّ," and "ليأتيّن" are *juratory*"ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*"

for them a capacity by [it] [w34]; and surely we assuredly exit them from it [w] *athellatan*[35] (*they who are humbled and subdued*) while they (*are*) cringers.	قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ٣٧
38. Said [*he*]:O, you the chiefs; which (*of*) you[b] *ya'ateney* (*bring about to me*) by her *Arshe*[36] (*Throne of Kingship*) before *ya'ato* (they[z] *come forward to*) me *Muslemeena* (*submitters they*).	قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ٣٨
39. Said a demon of the Jinn: I, *aa'teeka* (*bring/come to you*[g]) by it[x] before [*you*[s]] up[37] from your[t] *maqa'me* (*upping-place*);[38] and verily I am on/over it[x] surely a strong trust-worthy.	قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ٣٩
40. Said [*he*] who[x] has knowledge of the book I *aa'tee*[x] ([*I*] *bring/come to*)[x] you[g] by it[x] before *yartadda* (*forthwith-returns*) to you[g] your[t] blink/glance; so *lamma* (*when/-whence*) [*he*] saw it[x] settled[39] *enda* (*at the presence of/ in front of*) him, said [*he*]: this (*is*) from my Lord's munificence to essay me [*He*], do [*I*] thank or unbelieve/(*be*)-ungrateful [*I*]; and whoever [*he*] thanks, so verily only [*he*] thanks for himself and who-ever [*he*] unbelieved/(*was*)-ungrateful then verily my Lord (*is*) Rich, *Kareemon*[40] (*bounty-Giver and Ennobler*).	قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ٤٠
41. Said [*he*]: let-camouflage you[z] for her, her *Arshe* (*Throne of Kingship*); [*We*] look does [*she*] *tahtadey* (*she finds and accepts the divine-guidance*) or [*she*] be of whom[r] not *yahtadoona* (*they find and accept the divine-guidance*).	قَالَ نَكِّرُوا۟ لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِىٓ أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ٤١
42. Then *lamma* (*when/whence*) came-she[y] (*had been*) said: is this like your[y] *Arshe*[41] (*Throne of Kingship*); said-she[y]: as surely it[x] (*were*) it[x]; and (*had been*) accorded we the knowledge from before her and we were *Muslemeena* (*Muslims, submitters we*).	فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُۥ هُوَ وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ٤٢
43. And repelled her, what was-she[y] worshipping of lesser than/without Allah; verily she was-she[y] of a unbelievers people.	وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ٤٣
44. (*Had been*) said for her: let-enter you[y] the edifice; so *lamma* (*when/whence*) saw-she[y] it[x] reckoned-she[y] it[x] a *lujjatan* (*billow, abyss*)[w]; and bared-she[y] *a'n* (*off*) her both legs; said [*he*]: verily it[x] (*is*) an edifice *mumarradon* (*lofty/rendered-smooth*)[42] of glass-bottles[w]; said-she[y]: my Lord, verily I wronged[43] (*to*) myself[w] and *aslamto* (*I became a Muslim/submitter*) with *Solaymana* (*Solomon*) for Allah the worlds' Lord.	قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ٤٤

[34] The word "جنود" is a "جمع تكسير" = "broken plural," hence the reference to it is by "*it*!"
[35] See footnote 32 above regarding "*athellatan*!"
[36] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!
[37] There is a *distinction* between "تقوم" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*, and "*stands*" = "تقف!"
[38] Ibid!
[39] The word "مستقر" is more of a *semi-permanent abode*, but the word "*settled*" here is used instead to indicate that part of this "*semi-permanent*" nature, as it is in *this world* and would be *transitory* anyway!
[40] See the *Lexicon* attached to this *Translation* regarding "*kareem*!"
[41] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!
[42] The word "مُمَرّد" has dual meanings: (1) lofty (*in construction*) or (2) rendered smooth! Both meanings could apply in this *Ayah*! Qur'an commentators are not unanimous as to which if not both!
[43] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

45. And *laqad* (*verily, already and affirmatively*) We sent to *Thamooda* their brother *Ssa'lihan* that let-worship you[z] Allah; then *edha* (*suddenly/surprisingly*) they (*were*) two teams disputing.	وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾
46. Said [*he*]: O, my people why *tasta'ajelo*(*seek hastening*) you[z] by the *sayyea'te*[w] (*demeritorious-deed*)[w] before the *hasana'te*[w] (*meritorious-deed*)[w]; *lawla* (*why do not*) *tastaghfero*[44] (*you*[z] *seek forgiveness*) Allah *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *torhamoona*[45] (*you*[z] *be mercy-given*).	قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾
47. Said they[z]: we ill-omened by you[g] and by whomever (*is*) with you[g]; said [*he*]: your[n] omen (*is*) *enda* (*by munificence of/by Rule of*) Allah; rather you[f] (*are*) people (*to be/being*) essayed.	قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ قَالَ طَٰٓئِرُكُمْ عِندَ اللَّهِ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾
48. And [was] in the city[w] nine *rahtten*[46] (*group of people*) they[z] corrupt in the land and not they[z] reform.	وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾
49. Said they[z]: *taqasamo* (*let-mutually oath you*[z]) by Allah, surely we assuredly[47] (*nocturnally harbor to assault*) him and his family[w]; afterward surely we assuredly say for his guardian not witnessed we *mahleka*(*time and place of the perishing of*) his family[w]; and verily we (*are*) *ssadeqoona*(*always-truth-enforcers*).	قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَٰدِقُونَ ﴿٤٩﴾
50. And they[z] machinated a machination; and machinated We a machination, while not they perceive.[48]	وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾
51. So let-look [*you*[s]]: how [was] their machination's consequence[w]; surely We destroyed them and their people wholes.	فَانظُرْ كَيْفَ كَانَ عَٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾
52. So *telka*[w] (*she-that-afar-it*[w]/ *those*[w]) (*are*) their houses[w] *khaweyaton*[49] (*ruinously-empty*)[w] by what *dhalamo*[50] (*they*[z] *wronged*); verily in *tha'leka* (*afar-that-it/*)[x] (*is*) surely an *Aya'tan*[w] (*miracle/sign/proof*) for a knowing people.	فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾
53. And We delivered whom[r] believed they[z] and they[z] were *yattaqoona* (*they reverentially guard not to displease Allah*).	وَأَنجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾
54. And *Loottan* (*Lott*) *edh* (*when/since*) said [*he*] for his people: *ata'atona*[x] (*do you*[z] *commit/perpetrate*)[x] the profanity[w51] while you[f] sight/discern.	وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ الْفَٰحِشَةَ وَأَنتُمْ تُبْصِرُونَ ﴿٥٤﴾

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44 The word "**تستغفرون**" = "**تطلبون الغفران**" = "[*you*] *seek forgiveness*!" In English there is *no seemly way* to say: "**تستغفرون**" *per se*! So I settled for saying: "[*you*] *seek forgiveness*!"

45 The word "**رحمة**" = "*mercy*" in Arabic "**رحمة**" is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the *future-passive* for the *masculine plural*! There is *no* way to exactly render this in English *per se*! So the closest is to *transliterate* and *parenthetically explain*, as above stated!

46 The word "*rahtten*"= "**رهط**" means the person's clan made up of three to nine people!

47 The "**ل**" in "**لنبيتنه**," and "**لنقولن**" are *juratory*"**ل**"= "**ل القسم**" amounting to= "**التأكيد**," i.e. *affirmation*, expressed in both cases by "*assuredly*"

48 See the *Lexicon* attached to this *Translation* for the definition of *good* and *bad* "**مكر**," *contriving* versus *planning*!

49 The word "**خاوية**" by definition means *empty and in ruin*! See **اللسان** and **الهادي**!

50 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*!"

51 The word "**فاحشة**" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "**فاحشة**" or "**الفاحشة**" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context!

55. Indeed verily you[b] surely *ta'atona*[x](*you*[z] *commit sexual intercourse with*) the men a (*carnal*) wish[w] of lesser than/without the women; rather you[f] (*are*) a people *tajhaloona*[52] (*acting ignorantly/incorrectly you*[z]).	أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾
56. Then not [was] his people's answer except that said they[z]: let-exit you[z] *Lootten's* (*Lott's*) *aala* (*family, house, clan*) from your[n] village[w]; verily they (*are*) people *yatattahara* (*they*[z] *ever purge from sins*).	۞ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾
57. So We delivered him and his family[w] except his [woman] (*wife*) We fated[53] her of the *gha'bereena* (*residuum/remnants*).	فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾
58. And We ill-rained[54] on them a rain; so fouled, the *munthareena's* (*they that were warned*) rain.	وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾
59. Let-say [*you*[s]]: the praise (*is*) for Allah and peace (*be*) on His *eba'de* (*worshippers/submitters/slaves*) whom[r] *istafa*[55] ([*He*] *superlatively and exclusively selected*); is Allah *khayron* (*choicer/superior/worthier*) or what they[z] partner (*deities with Him*).	قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ۗ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾
60. Or Who[a] created the Heavens[w] and the Earth[w] and descended for you[b] from the sky[w] water[x] then We sprouted by it[x] *hada'eqa*[w56] (*walled-gardens*)[w] delight[w] possessors; not [was] for you[b] to sprout its[w] trees[w]; is an *elahon* (*a deity*) with Allah; rather they (*are*) people equating[57] (*partners with Allah*).	أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾
61. Or Who[a] made the Earth[w] an abode and made through[58] it[w] rivers and made for it[w] anchors[59] (*catches, fasteners, stabilizers*) and made between the two seas a barrier; is an *elahon* (*a deity*) with Allah; rather most (*of*) them know not.	أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾
62. Or Who[a] answers the desperate if [*he*] invoked Him; and [*He*] doffs the ill and [*He*] makes you[b]	أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ

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52 The word "تجهلون"="*tajhaloon*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* a thing *not correct*!

53 The word "قدّر" has several meaning, among them "*measured*" or *correlated* one thing with another as *having the corresponding characteristics*! However, "التقدير" by Allah seems to me a "*fate*!"

54 In Arabic there is a *distinction* between "مطر" = rained, and "أمطر"=ill-rained, as "مطر" = في الخير and "أمطر," في الشر see الراغب! In this case "أمطر" is used! So for *lack* of "أمطر" in English, I chose ill-rained!

55 See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word "اصطفى" means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "على!" In the case of (a) it *could* include *more than a single element*! In the case of (a) "الأصطفاء" is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "الإصطفاء!" In the case of (b) the subject of "إصطفاء!" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

56 The word "حديقة" means a *walled-garden*, if not walled than it is not a "حديقة," see التاج and القرطبي!

57 Or the word "يعدلون" means they *swerve off the right way*, i.e. *unbelieve in Allah's unity* and *equate* Him with *other deities*!

58 The word "خلال" could also mean "between" or "among!" See اللسان!

59 That is the mountains!

the Earth's[w] successors, is an *elahon* (*a deity*) with Allah; little surely[60] you[z] reminisce.	خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَـٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ٦٢
63. Or Who[a] aright-divinely-guides you [b] in the desert[61] (*land*) and the sea's darknesses [w] and Who[a] sends the winds [w] *bushran*[w] (*pleasing-tiding*) [w] between His mercy's [w] (*ghaytha =delightful satiating-and-reviving rain*) Twain Hands [w62]; is (*there*) an *elahon* (*a deity*) with Allah; *ta'aala* (*ever elevated* [*He*]) Allah of what they[z] partner (*deities with Him*).	أَمَّن يَهْدِيكُمْ فِى ظُلُمَـٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَـٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۗ أَءِلَـٰهٌ مَّعَ ٱللَّهِ ۚ تَعَـٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ٦٣
64. Or Who[a] commences the creation; afterwards [*He*] repeats it[x]; and Who[a] provides you[b] from the Heaven[w] and the Earth[w]; is an *elahon* (*a deity*) with Allah; let-say [*you*[s]]: *hato* (*clamorously expressing let-bring*) your [n] proof *en* (*if*) you [c] were *ssa'deqeena* (*always-truth-enforcers*).	أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ أَءِلَـٰهٌ مَّعَ ٱللَّهِ ۚ قُلْ هَاتُوا۟ بُرْهَـٰنَكُمْ إِن كُنتُمْ صَـٰدِقِينَ ٦٤
65. Let-say[*you*[s]]:not know who[p] (*are*) in the Heavens[w] and the Earth[w] the invisible except Allah; and not perceive *ayyand*[63] (*when/which momentous period*) (*are to be*) resurrected they[z].	قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ٦٥
66. Rather *iddaraka*[64] (*equaled/adjusted the last and first in it*) their knowledge in the Hereafter [w] rather they (*are*) in a doubt of it [w] rather they (*are*) *amoona*[65] (*having heart / mind blindness*).	بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى ٱلْـَٔاخِرَةِ ۚ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ٦٦
67. And said who [r] unbelieved they [z]: if we were *tora'ban* (*crushed sand*) and our fathers [*too*], are verily we *mukhrajoona*[66](*we be: emerged/resurrected*).	وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ ٦٧
68. *Laqad* (*verily, already and affirmatively*) we (*had been*) promised this, we and our fathers of before; *en* (*not*) this except the [firsts'] (*ancients'*) fables.	لَقَدْ وُعِدْنَا هَـٰذَا نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ إِنْ هَـٰذَآ إِلَّآ أَسَـٰطِيرُ ٱلْأَوَّلِينَ ٦٨
69. let-say[*you*[s]]:let-tread you[z] in the land[w]; then let-look you[z] how[was][67] the criminals' consequence[w].	قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُجْرِمِينَ ٦٩
70. And let-not sadden [*you*[s]] on them and let-not be [*you*[s]] in constriction of what they[z] machinate.	وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ٧٠
71. And they[z] say: when (*is*) this, the promise, *en* (*if*) you[c] were *ssa'deqeena* (*always-truth-enforcers*).	وَيَقُولُونَ مَتَىٰ هَـٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَـٰدِقِينَ ٧١

[60] The particle "**ما**" is, and Allah knows best, for *intensity* of *paucity* in this case! See **إعراب القرآن، لمحمود صافي**! Some say it is extra= "**زائدة**"= the meaning is full without it! I do not believe there is anything extra or less in The Qur'an, every-thing in it is essential!

[61] The word "**ٱلْبَرّ**" = "**القفار، أي الخلاء من الأرض**," *literally* means "*desert*," i.e. furthest from *any body of water*! Also, "**البَرّ**" *figuratively* speaking could stand for "land!" See **اللسان**!

[62] This is a *figure of speech* combined with the Arabic *tongue* expression "*between his or her both hands*" means *in front* of! Additionally, some maintain that the "hands" are symbols of divine Might or Power!

[63] The word "*ayyana*" = "**أيان**" really is "**أي أوان أو أي حين**," but with *reverence and magnanimity* for whatever "**أيان**" was used for! See **معجم النحو** is *which period*, a *specific and important* (momentous) *occurrence happen*!

[64] The word "*iddaraka*"= "**إدارك**," depicts an exact picture, meaning: the last to know follow and overtake the first one to know until they all are *equally knowing* in the hereafter!

[65] The word "**عمون**" is the plural of "**عم**" versus "**عمي**" = blind=he who lost his eye-sight! So "**عمون**" are those who are *having blindness of heart or mind*, so they *cannot* find the *right* or *the right way*! See **الهادي**!

[66] The word "*mukhrajoon*" is *subjective, masculine, plural noun*!

[67] The word "**كان**" perhaps refers to "**واقع، أو حال، أو مآل**" the corrupters! So it is in masculine!

72. Let-say [you^{s}]: *asa* (*craving a deed beyond one's means/ may*) that, *ra'defa* (*posteriorly-ensued*) for you^{b} some (*of*) which^{x} *tasta'ajelo* (*seek hastening*) you^{z}.	قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ ﴿٧٢﴾
73. And verily your^{t} Lord (*is*) surely a munificence possessor over the people; [and,] but most (*of*) them not thank they^{z}.	وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾
74. And verily your^{t} Lord surely knows what conceals their chests and what they^{z} disclose.	وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾
75. And not of *gha'eba'ten* (*an utterly-unseen/ invisible-she*)^{y}[68] in the Heaven^{w} and the Earth^{w} except in a book manifester.	وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٧٥﴾
76. Verily this, The Qur'an narrates on Israel's sons most (*of*) which^{x} they (*are*) in it^{x} differing they^{z}.	إِنَّ هَٰذَا ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾
77. And verily it^{x} (*is*) surely a divine-guidance^{x} and a mercy^{w} for the believers.	وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٧٧﴾
78. Verily your^{t} Lord judges among them by His rule and He (*is*) The Mighty, The Omniscient.	إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم بِحُكْمِهِۦ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٧٨﴾
79. So let-trust [you^{s}] on Allah, verily you^{g} (*are*) on the right the manifester.	فَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ﴿٧٩﴾
80. Verily you^{g} not (*make*) hear [you^{s}] the deceased and not (*make*) hear [you^{s}] the *ssommma* (*deaf people*) the prayer[69] if they^{z} fled/diverged retreaters.	إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾
81. And not you^{s} surely divine-guider the *omya* (*blind people*) *a'n* (*off*) their misguidance-she^{y}; *en* (*not*) [you^{s}] (*make/ let*) hear except whom^{p} [*he*] believes by Our *Aya'te*^{w} (*Qur'anic statements*); so they (*are*) *Muslemoona* (*submitters to Islam*).	وَمَآ أَنتَ بِهَٰدِى ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾
82. And if befell the say over them,[70] *akhraja* (*emerged/produced*) We for them a *dabba'ten*^{w}[71] (*she-moving-creature*), from the Earth^{w} talking (*to*) them: that the mankind were by Our *Aya'te*^{w} (*Qur'anic statements*) not *youqenoona* (*they believe with certitude*).	۞ وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾
83. And day We throng of every *Ummaten*^{w} (*community-/people*)^{w} a drove of whom^{p} denies [*he*] by Our *Aya'te*^{w} (*miracles/ signs/ proofs*) then they *youza'ona* (*are being arrayed they*^{z}).	وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾
84. Until if they^{z} came, said [*He*]: have you^{c} denied by My *Aya'te*^{w} (*Qur'anic statements*) and not encompassed	حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا

68 The "ه" = "ت التأنيث المربوطة" in the word "غائبة" is intended for *intensity*! See إعراب القرآن لـ محمود صافي and القرطبي!

69 The word "دعاء" has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4)) vocal urging to attain a thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise!

70 The expression "fell the say over them," is a lofty Arabic *tongue* expression meaning: righted, merited, or became necessary or obligatory to *impose* or *effect* whatever the specific say happens to be!

71 For lack of a better term I chose a "*she-motile-creature*" for "دابة," as a simple "*she-creature*" (alone) will *not* do, because a "rock" is a "she-creature" but it does not have *apparent motility*!

you[z] by it[w] knowledge, or what were you[c] working.	أَمَّاذَا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾
85. And befell the say on them[72] by what *dhalamo*[73] (*they*[z] *wronged*); then they pronounce not.	وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾
86. Have not seen they[z] verily We made the night[x] to settle they[z] in it[x] and the day *mubsseran*[x] (*discernment-enabler*)[x]; verily in *tha'leka* (*afar-that-it/*)[x] surely (*are*) *Aya'ten*[w] (*miracles/ signs/ proofs*) for a believing people.	أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾
87. And day (*to be*) blown in the horn then startled whoever (*are*) in the Heavens[w] and whoever (*are*) in the Earth[w] except whomever willed Allah; and each *a'ataw*[x] (*obediently come to*)[x] Him *dakhe'reena* (*they who became contemptible or of no significance*).	وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ﴿٨٧﴾
88. And [*you*[s]] see the mountains reckon it[x] [*you*[s]] *ja'medatan* (*solid/ firmly-fixed*) while it[w] passes, the passing (*of*) the *saha'be*[74] (*gliding-clouds*); Allah's *ssun'a* (*careful-crafting*), Who [*He*] perfected every-thing; verily He (*is*) Proficient by what you[z] do.	وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾
89. Whoever came [*he*] by the *hasanatey*[w] (*meritorious-deed*)[w] so for him *khayron* (*choicer/ superior/ worthier*) than it[w]; and they (*are*) from the startle then-day (*are*) *aa'menoona* (*self-safety-securers*).	مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾
90. And whoever came [*he*] by the *sayye'aa'te* (*demeritorious-deed*)[w] so *kubbat* (*had been upside-down-dropped*)[w] their faces in The Fire[w]; are (*to be*) requited you[z] except what you[c] were working.	وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾
91. Verily only I (*had been*) commanded to worship Lord (*of*) this-she[y] the *baldata's*[w] (*township, Makkah*)[w]; Who sanctified it[w] [*He*] and for Him (*is*) every-thing; and I (*had been*) commanded to be of the Muslims.	إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٩١﴾
92. And that I recite The Qur'an; so whoever *ihtada* (*he found and accepted the divine-guidance*), verily only *yahtadey* ([*he*] *finds and accepts the divine-guidance*) for himself[w]; and whoever [*he*] strayed then let-say [*you*[s]]: verily only I am of the warners.	وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾
93. And let-say [*you*[s]]: the praise (*is*) for Allah, [*He*] shall show you[b] His *Aya'te*[w] (*miracles/ signs/ proofs*) so you[z] know it[w]; and not your[t] Lord surely neglector *amma* (*regarding*) what you[z] work.	وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾

[72] See footnote 70 above regarding "befell the say over them!"

[73] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged!*"

[74] The word "سحاب," versus "غيم," is that the "سحاب هو ينسحب," i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it's *plural* of a "سحابة!" Whereas the "غيم" *appears stationary*! أنظر اللسان!